GOOD NEVVS

TO THE

Good Women,

And to the

Bad *Women too that will grow better.*

The like to the Men.

But here the WOMEN are put in the first place, (the which is now out of their place) becauſe this Book chiefly Treats,

Of the

WOMEN.

SHEWING,

What the Scripture ſaith of the *Good Women*, and alſo what the Scripture ſaith of the *Bad Women*. And for Satisfaction to the *Jews*, herein is proved whoſe *Seed* it is, *the Serpents Head ſhall bruiſe.*

Though the Lord be high, yet hath he reſpect to the Lowly: But the Proud he knoweth afar off, Pſal. 138, 6. Pro. 16. 18. *Pride goeth before Deſtruction, and a haughty Spirit before a fall.*

LONDON

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By which Books the Scriptures are made Plain, and the Miſtakes removed; as the Word of the Lord may be fulfilled *Dan.* 12 4. 7.

There is yet to be Printed a Book, to prove that the Jews are not to be called into the Goſpel of the Chriſtian Warefare, which is but the Preparation for the Goſpel of Peace *Ephe* 6. 1 r. which is to be Publiſhed by an Angel after the *Meſſi.hs* Second coming *Rev.* 14. 1 6.

But the Jews when they come to know who their *Meſſiah* is, that Great Prince that ſtandeth up for them, *Dan.* 9. They are then to Pra to God as *Daniel* did. That God would do what he had promiſed them, for the Lo ds ſake. *Dan.* 9. 17. Which Lord is the *Meſiah* or Saviour.

There is al o to be Printed an Explanation upon the Propheſe of Ezekiel from the 33 Chap. to the end of the Book.

And the Beaſt in *Daniel*, And the Beaſt in *Revelations*, and the Two Witneſſes. W th a Concordance how rightly to divide the Scripture, as to Chriſt firſt and Second coming, without the knowledge of which, none can Preach Sound Doctrine; whoſoever will ſet their helping hand to the Preſs will therein do God good Service.

This Goſpel of the Chriſtian Warfare, the Chriſtians were but to hold fa t till the Lord e mes, *Rev.* 3. 11, 12. Who will appear the Second time, to them that look for him, without Sin unto Salvation *Heb.* 9. 28. But in this time there was no other Go pel to be received then what was firſt deliver'd.

Not the BLACK RAVEN, *but the* SHE DOVE *brought the glad Tidings of the Earth's Reſtoration from the Deluge or Flood, by her returning again to* Noah *with an Olive-leaf pluckt off; whereby he knew the Waters were abated from off the Face of the Earth,* Gen. 8. 11.

AND it is the *ſeeale Seed* that had the Promiſe of God, the *Serpent's Head to bruiſe*, Gen. 3. 15. And by whoſe *Seed* it is the Earth and World will be reſtored from the *bondage of Corruption*, under which they groan, *Rom* 8. 22. For the Lord of Life came of a Maid or Virgin, without Man, *Luke* 1. 26, 27, 34, 35. According as it was by the Prophet fore-told, *Iſa.* 7. 13. 14. *Hear ye now, O Houſe of* David; *is it a ſmall thing for you to weary men, but will ye weary my God alſo? Therefore the Lord himſelf ſhall give you a Sign, behold! a Maid or Virgin ſhall conceive and bear a Son, and ſhall call his Name Immanuel.* We are here to take notice, That this Son who is called *Immanuel*, was given as a Sign to the Houſe of *David*, and not to the King that deſired none. For this Sign was not to be in his Day. And of this *Immanuel*, the Prophet ſaith, verſe 15. *Butter and Honey ſhall he eat, that he may know how to refuſe the Evil, and chooſe the Good.* From which Words is a clear Information, that this Son was to be good: And therefore not as the *Jews* have repreſented him. And for farther Proof, that this Son here ſpoken of, was not to be in that King's days, as the *Jews* imagined; The words of the Prophet make plain from the 16 verſe. For *before the Child ſhall know to refuſe the Evil, and chuſe the Good, the Land that thou abhorreſt ſhall be forſaken of both her Kings.* This ſeems to be ſpoken of *Aſſyria*, and *Babylon*, becauſe the Prophet ſaith, *the Land which thou abhorreſt.* And both *Aſſyria*, and *Babylon* were, conquer'd Kingdoms before this Son was born, and ſo forſaken of both her Kings, as well as *Iſ-*

rael-

rael and *Judah* were forsaken of both their Kings before this Child was born. This is the Son on whom *the Government shall be upon his Shoulder, Isa.* 9. 6. Who, at his first coming, was laid as a *Stone of stumbling, and for a Rock of offence to both the Houses of Israel*, Isa. 8. 14, 15, 16, 17. Isa. 28. 16, 17. Isa. 49. 7, 8, 9. Isa. 53. 2, 3, 4 *But Emmanuel, which being interpreted, is God with us*, when he comes the second time he will appear in glory. And *Immanuel*'s Land, *Isa* 8. 8. will then be restored. And this *Immanuel*, is the *it*, or one Seed, or he that should *bruise the Serpent*'s Head, and the Earth or World restore again to that perfect state, as at the first Creation. The which he will accomplish at the time of the restitution of all Things, *Acts* 3. 19, 20, 21. *For he will return to Sion, and build again the Tabernacle of* David, *which is fallen*, Acts 15. 15, 16. And then the Lord will not only restore, but secure all his People in that perfect state they were in before the Fall: And then the Punishment that Sin brought into the World, will be excluded from all God's People, so as then the Husband will not be above the Wife, nor the Wife above the Husband; but as they were in the first Creation, before Sin entred into the World. Neither now is there any difference between them in the Lord, *Gal* 3. 28. But them that love him best are best accepted of him. But because Woman was first in the Transgression, Women have been laid under subjection in this time: But the Lord of Life coming by Woman, he who is the Reconciler between God and his Creature, by him the Women will be deliver'd from that Bondage, which some has found intollerable.

And in reference or allusion to this glorious Kingdom, the good Women have all along bore great sway. For tho' it was said, that *Sarah* obeyed *Abraham*, yet, as concerning this Kingdom, she commanded: For she said to *Abraham, cast out this Bond-woman and her Son, for the Son of this Bond-woman shall not be Heir with my Son,*

Son, even with Iſaac. And the thing was very grievous in *Abraham*'s ſight, becauſe of his Son, *Gen.* 21. 10. 11. Yet notwithſtanding, God ſaid unto him, *in all that Sarah hath ſaid unto thee, hearken unto her Voice*, verſe 12. God could have declared to *Abraham* his Mind and Will as to this thing, without *Sarah* his Wife ſhewing her Authority herein. But that this thing was of God, to ſhew that the Women in the Kingdom which is to come, ſhould be reſtored to that perfect ſtate Woman was in before the Fall.

And likewiſe the Church or Spouſe of Chriſt, is always compared to a Woman, the which, in time to come, will bear ſway above all the *Queens, and Concubins, and Virgins with ut number*, *Cant.* 6. 8. *For that Nation and Kingdom that will not ſerve thee ſhall periſh, Iſa* 60. 12. Which *thee*, is *Iſrael* in the glorious time: And then it is, that thoſe who afflicted them, ſhall come bending unto them, *and all they that deſpiſed thee, ſhall bow themſelves down at the Soles of thy Feet*, verſe 14. And none can come into the Glory promiſed, that does not in this time come in as the Seed of *Abraham*.

And as concerning this Kingdom, alſo *Rebeckah*, after *Eſau* had ſold to *Jacob* his Birth-right, and ſo he by Purchaſe became the Firſt-born, *Jacob* then by obeying the Voice of his Mother, obtained the Bleſſing, *Gen.* 27. 8 28, 29. Unto which is annexed the promiſed Glory. The which is to be made good in time to come, *when the promiſed Land will be their own* ſo as *they ſhall move no more.* 2 *Sam.* 7. 10. When they, according to Promiſe, receive it for an *everlaſting Inheritance. Gen.* 17. 8. And then it is, *Japhet ſhall dwell in the Tents of Shem*, Gen. 9. 27. For the true Believer is to come in with them. And then it is *they ſhall be all taught of God*, Jer. 31. 31, 32, 33, 34. And then it is of which the Lord ſaid, *Iſa.* 59. 21. *My Spirit that is upon thee, and my words which I have put into thy Mouth, ſhall not depart out of thy Mouth, nor out of the Mouth of thy ſeed, nor out of the Mouth of thy*

Seeds

seeds seed, saith the Lord from henceforth and forever.

And *Miriam* the Propheteſs, when *Iſrael* was gotten from under the *Egyptian* Bondage, and thro' the Red Sea, *ſhe took a Timbrel in her hand, and all the Women went out after her, with timbrels and with dances,* Exod. 15. 20. in token of Victory. According to which, it will be in time to come, *Jer.* 31. 10, 11, 12, 13.

And when *Siſera, the chief Captain of the King of Canaan, was with his hoſt to be deſtroyed, whoſe Land was given to Iſrael for an Inheritance*; at the time of this great Conqueſt, *Deborah* the Propheteſs govern'd *Iſrael.* And then it was that *Jael the Wife of Heber the Kenite, killed Siſera,* for *Deborah,* had before told *Barak* that was to be the Leader of the Army, *that the Victory ſhould not be to his Honnour, for the Lord ſhould ſell Siſera, into the Hand of a Woman,* the which did not make *Barak* refus'd to do the thing, that was required of him, and made known to him by *Deborah, and then did the hand of the Children of Iſrael proſper, and prevailed againſt* Jabin *King of Canaan, until they had deſtroyed them.* And of *Siſera's mighty hoſt, with nine hundred chariots of Iron, there was not one man left,* Judg. 4. 4, 9. 16 21, 24. Hereby is repreſented *Iſrael's* Victory in time to come. And likewiſe we are to take notice, That the Goverment and Victory was not given to Woman, until *Iſrael,* by their often tranſgreſſing, *did evil in the ſight of the Lord*; for which he ſold them into the Hand of the King of *Canaan,* verſe 2. *And the Lord wrought their deliverance,* and his deſtruction, in the time the Woman had the Government; ſo likewiſe when the Lord and his raiſed Saints, and Spouſe doth Rule, then *Iſrael's* Enemies will be ſubdu'd, *Iſa.* 60. 14.

But whreas it is ſaid, *Iſa.* 3. 12. *As for my People, Children are their Oppreſſors, and Women rule over them.* Here God by the Prophet muſt have his reference to thoſe Women that uſurpt Authority over the Men, and were not of his ſetting up. For God ſet up no Woman

Ruler

Ruler in *Iſrael* to judge the People, but *Deborah*. Judges 4. 4 Of whom the Scripture doth not ſay, ſhe did any thing amiſs. The like of which is not in Scripture, to be found of any King. • But in this place God ſpeaks of thoſe women that ſet up themſelves in Authority: Such as *Jezabel, who ſtirred up Ahab to work wickedneſs*, 1 Kings 21. 25. And ſhe ſaid to Ahab, *I will give thee the Vineyard of Naboth the Iezreelite*, vers. 7. And by her wicked contrivances, ſhe did accompliſh it. And alſo *Athaliah* the Daughter of *Ahab*, 2 Chron. 21. 6. drew King *Jehoram to walk in the ways of Ahab*. And likewiſe her Son *Ahaziah walked in the ways of Ahab*; for his Mother was his Counſeller to do wickedly. *Chap.* 22. 3. And after her Son was Slain by *Jehu*, She then aroſe, and deſtroyed the Seed Royal of the houſe of *Judah*. verſe. 10. And ſet up herſelf to reign by Uſurpation and Murder. And when ſuch Idolatrous women rule, there can be no good Goverment expected.

And it was Idolatrous women that drew King *Solomon* to *Worſhip falſe Gods* 1 Kings 11. 4. For he ſhould not have taken of the Heathen women to wife, untill they had been brought to the worſhip of the true God; *but he let his heart go out to Idolatrous women, and took to him ſeven hundred Wives, princeſſes, and three hundred Concubins.* Now in that he ſaid, *One Man among a Thouſand have I found, but a Woman among all thoſe have I not found.* Eccle 7 28. And no wonder, that among thoſe Thouſand he found not one good one. And that he ſpake of them Women by whom he was intangled, is farther Evident from his words in the 26. verſe. For he ſaith, *I find more bitter than Death, the Woman whoſe Heart is Snares and Nets, and her hands as bands*, &c. The which he had found by wofull experience, And we often read and find the good to be drawn away by the bad, but rarely that the bad are drawn by the good. Now without doubt King *Solomon* kept company with the beſt of Men, tho' not with the beſt of Women; and therefore no wonder to find *a good Man amongſt a Thouſand.*

But as King *Solomon* declares againſt evil Women; So he doth as highly extoll the Vertuous and good Women. *Pro.* 12. 4. *Chap.* 11. 16.

And it was a Woman, *Rahab* by Name, that *received* and *Hid the Spies, that was ſent to view Jericho.* Joſh. 2. 1. *And ſhe believed in the God of Iſrael becauſe of the great Signs and Wonders that had been done.* And therefore *She covenanted with the Men which ſhe had hid, for the Saving of her ſelf, her Houſehould, and Relations.* By which means they were preſerved. And ſhe believing in the *God of Iſrael*, She was afterwards taken to wife into that Line of which the *Meſſias* came. Mat. 1. 5. 6. Who whenhis *Enemies are made his Footſtool*, he will take to himſelf his own great Power, and Reign. *Rev.* 11, 15, 17.

And *Ruth*, for the Love She had to her Mother-in Law, and *Iſraels* God: She forſook her Country, her Kindred, and her Fathers Houſe: And reſolved to cleave with herMother to the trueGod. For which ſhe was taken to wife into that Line of which the *Meſſiah* came *Ruth* 1. 16. Chap. 4. 13.

And after the Reign of many wicked Kings in *Judah*, who had ſet up falſe Gods, and worſhipped them; and the Law of the Lord was caſt aſide by them. But when *Hilkiah* the Prieſt found the book of the Law of the Lord, he ſent it to the Good King *Joſiah*; who when he heard the Words of the Law, and the threatned Puniſhments which God had pronounced againſt thoſe Sins which his Predeceſſors had committed in that Place, He rent his cloaths. And at the time of this good King, and good high Prieſt; *Huldah* the wife of *Shallum*, was Propheteſs, and the good and humble King did not diſdain to enquire of the Word of the Lord by Her; and the humility of the good High Prieſt was ſuch, that he went unto her, 2 *Chron.* 34. 14, 19, 22. to underſtand the mind of the Lord, tho he was the high Prieſt of Gods ſetting up. And with the high Prieſt was the *Ephod*, with the Breaſt-plate, in which was the *Urim* and *Thummim*, *Exod.* 28. 28, 30. And the High Prieſt

Prieſt might have ſaid, I will rather enquire of the Lord by the *Ephod*, by which the Lord doth anſwer the *High Prieſt*. 1 Sam. 23. 9, 10, 11, 12, than go to a woman to know the mind of the Lord. But his humility was ſuch as to deſire the knowledg of the Word of the Lord; let the Lord declare his Mind by whom he pleaſes. And now, tho' there is no Prophets nor Propheteſſes as was formerly, yet by whomſoever God makes the Scriptures to agree, it is viſibly evident the Lord muſt be aſſiſting therein; ſeeing no Mortal of themſelves could do it; Since by men they have been ſet at an unreconcileable difference. The beaſt deſiring to *change Times and Laws*; *and it was given into his Hands untill a time, and times, and the dividing of time.* *Dan.* 7. 25. By which we have loſt the right Sentiments of the Word, and of the World to come; By which means the Scriptures are made to contradict themſelves: So as thereby the Sheep of *Chriſt Eat that which others have trodden, and Drink that which others have fouled with their Feet*, *Ezek.* 34. 19. But by whomſoever the Lord ſhall make the Scriptures to agree, whether by Man or Woman; Man is bound to acknowledg it, and to own the whole Truth, without they will for the ſake of by-ends be found in wilful Rebellion againſt God, and thereby draw the threatned Judgments upon themſelves; which otherwiſe they might eſcape: And man by the Apoſtaſy having laid the World in darkneſs, therefore God accordingly brings forth the whole Truth another way.

Now *Moſes* did propheſy to the Time of this Kingdom that is yet to come. For he propheſied of the Vine, whoſe Grapes are Gall, and Cluſters Bitter. For which their Foot ſhall Slide in due time, from the greatneſs and Grandeur they are in, when the Lord doth *Whet his Glittering Sword, and his hand take hold of Judgment. And then it is the Lord will reſtore his People, and cauſe the Nations to rejoyce with them*, *Deu.* 32. 32, 35, 41, 42, 43. This Song gives an account of

Iſrael;

Iſrael's being brought into the Land of *Canaan*; their waxing fat, and kicking therein: their being caſt out of their Land, their being moved to Jealouſy, and provoked to Anger by a fooliſh Nation. They were moved to Jealouſy, becauſe the Heathen were brought in to be the Vine of the Earth at the *Meſſiahs* firſt coming; and they were provoked to Anger by a fooliſh Nation; for the *Romans* took their Country, and deſtroyed their Cities and Temple. And the *Romans* were term'd a fooliſh Nation becauſe, when they had embraced the Faith, they ſoon let go the Truth.

Now *Moſes* propheſied of this time, and of the day of Judgment; but *Hannah* was ſhe that firſt propheſied what ſhould be done in the Kingdom or World that is to come. *That God will raiſe the Poor out of the Duſt, and lift up the Begger from the Dunghill; to ſet them among Princes, and to make them inherit the Throne of his Glory*, 1 Sam. 2. 8. according as in *Pſal.* 113. 4, 5, 6, 7 8. And though the Lord be high, yet hath he *reſpect unto the Lowly*, but the *Proud he knoweth afar off*, Pſal. 138, 6. *And before deſtruction, the Heart of Man is Haughty, and before Honour, is Humility*, *Pro.* 18. 12.

And in this time it was, the Women *Midwives* that ſaved all the Male Children of the *Hebrews* alive, when *Pharaoh*, through Self-intereſt, Pride, and Cruelty, ordered them to be deſtroyed. For which the Lord rewarded the Midwives, *Exod.* 2. 15, 16, 17, 18, 19, 20, 21, 22. And it was *Pharaohs* Daughter, who brought up *Moſes* as her Son, And he was the Type of the true *Meſſiah*. And for *Pharaohs* Wickedneſs and Cruelty, God hardened him in Unbelief of his Power, ſo as he followed *Iſrael* into the Red Sea, in which he and his Hoſt were overthrown, *Exod.* 14. 28.

And when *Chriſt* came into the World to ſuffer, he did not only come of a Woman, but the knowledg of his coming, firſt came amongſt the Women. For the bleſſed Virgin went and acquainted her Cozin *Elizabeth* with

with the Glad tidings; who upon the hearing of the Sound of her Salutation, *was filled with the Holy Ghoſt*, Luke 1. 41. We are here likewiſe to take notice, that Women were firſt ſaid to be filled with the Holy Ghoſt. And the Bleſſed Virgin ſaid, *He that is mighty, hath done to me great things, and holy is his Name. For behold from henceforth, all Generations ſhould call her bleſſed*, Luke. 1. 48, 49

And it was *Anna* the Propheteſs publiſhed in the Temple Chriſt's firſt coming, to all them that looked for Redemption in *Jeruſalem*, Luke 2. 38.

And it likewiſe was a Woman that anointed *Chriſt's* head with the precious Ointment, at which ſome murmured, the Ointment being of ſuch Value *Mark* 14. 3, 5.

And it was a Woman that waſhed the Lords Feet with her Tears, and wiped them with the Hair of her Head, and anointed them with Ointment, *Luke* 7. 38.

And it was Women that did Miniſter to *Chriſt* of their Subſtance, *Luke*. 8. 2.

And a Woman of the Gentiles, a *Samaritan*, the Lord Chriſt declared himſelf to, and ſhe made him known to the Men of *Samaria*; and brought them to Chriſt, *John* 4. 26. 28, 29, 30, 39, 40, 41, 42.

And at the time of Chriſt's Sufferings, the Daughters of *Jeruſalem* wept for him, *Luke*, 23. 28. But the Sons of *Jeruſalem*, cryed, *Crucifie him, Crucifie him*, Verſe 21, And *Herod with his Men of War, ſet him at nought, and mocked him.* Verſe 11.

But the Women that followed *Chriſt*, ſtood beholding him all the time of his Crucifixion, *Mark*. 15. 40, 41. *Luke*. 23. 49. When all his Diſciples forſook him and fled. *Matt*. 26. 56.

And it was the Women that was firſt at the Sepulchre, where the Body of the Lord, was laid, early in the Morning, when it was yet Dark, *John* 20. 1. *Matt*. 28. 1. And ſo by their Love and Diligence, they got the firſt

ſight

ſight of the Lord after he aroſe, And the Lord ſent them to be the firſt publiſhers of the Reſurrection to his Diſciples. *Matt.* 28. 10.

And it was the Women of *Macedonia*, who firſt embraced the Faith in that Place. For a Viſion appeared to *Paul* in the Night: There ſtood a Man of *Macedonia, and prayed him, ſaying, come over into Macedonia and help us.* Acts 16 9. Which accordingly he did. And he, and they that accompanied him thither, were *in that City abiding certain Days, Verſe* 12. In which time it doth evidently appear, they had gotten to themſelves Hearers. For it is ſaid in the 13. *Verſe. On the Sabbath Day we went out of the City by a River ſide, where Prayer was wont to be made.* A place choſen Sutable to their purpoſe: that thoſe that embraced the Faith, might there be Baptized. And we are to take Notice, that it was the Women that met there; For *St. Paul* ſaith, *We Sat down, and ſpake unto the Women which reſorted thither. But the Men of the City roſe up againſt them, And the Magiſtrates rent off their clothes, and commanded to beat them, and when they had laid many Stripes upon them, they caſt them into Priſon, Charging the Jaylor to keep them ſafely.* Verſe 22, 23. At which time the *Jaylor and all his were convicted, and baptized.* Verſe 30 31, 33. And *Lidia* was a Succourer of them, both before and after their impriſonment, Verſe 15, 40.

And it was the men that pretended to be knowing in the Scriptures, that withſtood the Apoſtles Doctrine and ſtir'd up the devout and Honourable Women, and the chief Men of the City, *Acts* 13 50. againſt St. *Paul* for declaring the Truth. And of the *Greeks* it is ſaid, *That the Honnourable Women Believed*, Acts. 17. 12. whereby it is ſignifiyed that there was not many honourable Men that did there believe, becauſe there is no mention made of them.

And that God, who for *Abrahams* Love and Obedience to him, became his exceeding great reward: So that for *Abrahams* ſake, all the great Bleſſings promiſed

are

are to come upon *him and his Seed* in time to come, *Gen.* 12. 2, 3. *Chap.* 15. 1. *Chap.* 22. 15, 16, 17, 18. So the Lord will not let the Love of the Women pass unregarded by him. Who hath promised, *that those that Love him, should be Beloved of him*, Pro. 8. 17. John. 14. 21.

And the *Messiah* being the seed of the Woman, so as Women with the Tribe of Judah may say, 2 *Sam* 19. 42. The King, the Lord Christ, is near of Kin to us, therefore let us prepare, and wait and pray for his return, that we may be found ready for the *Bridegroom of our Souls*. When, as for them that will not prepare, of his Supper they shall *not have any share*, Luke 14. 24. For of such, the Lord saith, They shall not taste of his Supper.

And of Woman came *the chief Corner stone*: And by Man has been lost the right knowledg both of Christ's Kingdom and Throne. Therefore God saw good, that from his Word, Woman should conceive aright how to bring the true knowledg of both again to light. And as *Zerubabel* laid the Foundaaion Stone, *so his hands finished it*, *Zech.* 4. 7. 9 And accordingly *Zerubbabel* truth to Woman doth Joyn 1 *Esd.* 4. 13. because she was to bring to light, that truth which Man had declin'd.

And that God that caused a Woman, *Anna* by Name, to declare in the Temple *the Coming of Christ to all them that looked for Redemption in Jerusalem*, Luke 2. 38. When the *Scribes and Pharisees understod it not*. Therefore no wonder that God should now again bring to light the truth of that Doctrine, which Man did first slight.

Now whereas St. *Paul* saith, 1, *Cor.* 14. 34. *Let your Women keep Silence in the Church, for it is not permitted unto them to speak*, Verse 35. And if they will learn any thing, *Let them ask their Husbands at home*. These words of St. *Paul* could have no general reference. For many of the Women did embrace the Faith before their Hus

Husbands: As those of *Macedonia* did. So as had they been to ask their Husbands at home, it had been the ready way to have turned them to have been Infidels again. But St *Paul* wrot this to the Church of *Corinth*, where without doubt, he found the Men more industrious to understand the Truth: and that the Women might be too troublesome to them, by asking them too many impertinent Questions, in the Church or publick Meetings. Therefore he saith, *Let your Women keep Silence in the Church, for it is not permitted unto them to speak, but to ask their Husbands at home.*

And whereas St. *Paul* saith, 1 *Tim.* 2. 12. *I suffer not a Woman to teach.* Thereby shewing he spake this from himself. And if it is to be taken as here expreſt, the which I cannot so understand him, because then he contradicts himself: and also it not being agreeable to the rest of the Scriptures, therefore of no force. And he desires the Churches to be *Followers of him, even as he is of Christ*, 1 Cor. 11 1. But the Churches are to follow none, but as they follow Christ. But Christ gave no such Command as this of St. *Paul*, but left other Examples, as I have before cited. And in St *Paul*'s time one Man had Four Daughters, Virgins, which did Prophesie, *Acts* 21. 9. And were they not to speak in the Church, which then were in the Believers Houses: to whom were they then to declare their Prophesies to? And the Women were to instruct and teach their Children, and Neighbours and acquaintance in the Truth, And St. *Paul* saith, *The Elder Women should teach the Younger Women*, Titus 2. 3, 4. 5. And their Husbands too, no doubt, if they were Ignorant in the Faith.

And *Timothy* knew the Holy Scriptures from a Child, being taught by his *Mother and Grand-Mother*, 2 Tim. 1. 5. Chap. 3. 15. And *Aquila*, and *Priscilla* took the learned *Apollo* to their House, Who is said to be *Mighty in the Scriptures*; him they took and instructed in the *way of God more perfectly*, Acts 18. 24, 26. And St. *Paul* saith, *Priscilla and Aquila were his helpers in Christ*

Chriſt Jeſus Rom. 16. 3. And in that *Priſcilla* is put foremoſt it doth ſignifie ſhe was the better inſtructer of the two. And likewiſe the ſame Apoſtle wrote to his *Yoke-fellow to help thoſe Women which labored with him in the Goſpel*, Phil 4. 3. Whereby it doth plainly appear they were to inſtruct and teach the People, tho' not in the great publick aſſemblies or Synagogues, as the men were, neither were they ſent, but to them that had before embraced the Faith; that they might further inſtruct them therein. For if they had been ſent to others, they might thereby have been Slandered, and to brought a Scandal upon Religion. Thus we ſee, by laying the Writings of St. *Paul* together, we may underſtand his meaning, which, if we take them, not conſidering how they were ſpoken, then they are plain Contradictions as we here ſee.

Now one Woman being firſt in the Tranſgreſſion, was the cauſe that God laid Women under Subjection in this time, and Pain in Childbearing. And hath given the Men the ruling Power in Church and State, and in their own Families: Now that Judg that hath been ſo ſevere on the Womans ſide, is near at the door to call Men to an account how they have ruled in Church and State, and in their own Families, and what good example they have ſhewed, Therefore it is beſt for them to conſider and *order their Converſation a right*, before it is too late, that they may not be reckoned as part of that *Vine that will be trod without the City, when the Lord comes.* Rev. 19 15. *Chap.* 14. 18, 19, 20.

Eve was *beguiled* thro the *Serpents Subtilty*, 2 Cor. 11. 3. And did not willingly *betray* her *Husband*, for *She gave him of the Fruit*, before ſhe had found the evil effects thereof. But Men who were intruſted with the word for themſelves and their Poſterities, and they by their changing Times and Laws, *Dan.* 7. 25. *and Eating the good Paſtures, and in treading down the reſidue of the Paſtures, and fouling the deep waters*, Eze. 34. 18, 19, 20. *And hiding the Talent*, Matt. 25. 18. of the Word, which was

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left to mankind to improve their time thereby, the which man by his *turning things upside down* Isa 29. 16 hath hid the *World in Darkness*, and *made Merchandize of the Soals of the People*, Rev. 18. 13. For which God hath declared; *That the Prophets, the rulers, the Seers hath he covered, and the vision of all is become, as a book that is Sealed*, Isa. 29. 10, 11. And the Apostle saith, *God hath chosen the weak things of the World, to confound the things which are Mighty.* 1 Cor. 1: 27. Isa. 44. 25. From which it is plain, that the whole truth of Gods word was not to be brought to light on that side by which it was first lost. *And for those that will not read nor consider because they will not understand, it is wilful Ignorance, and willfull ignorance is like to willfull Rebellion*, and that man that will persist to set up his Wisdom aboue Gods word, shall certainly fall thereby, for none is to *add unto it nor diminish from it*, Deu. 4. 2. *Rev.* 22. 18. Num. 12. 8. and all that would not be Sharers of Gods Wrath, should declare the whole truth, when God again brings the true meaning of his Word to Light. But how ready is Man in Religion to differ with one another for trifles, because Interest lies at the bottom. But when all Men are found in Mistakes, as to the great part of their Fundamentals, then the Generality of all Parties, is willing to Smother it, by reason they think it not to sute with their interest; but what *advantageth it for a Man to gain the whole World, and lose his own Soul*, Matt. 16 26. But it is want of a belief in the truth, which makes many so regardless, and unwilling to deny themselves the Injoyments of this World, for the hopes of that of a better. And others thinking to put off all, to, A Lord have mercy on them at the last. Whereby multitudes will find themselves miserably deceived. Therefore let every thinking Soul, break off their Sins by Working righteousness; and such as are Rich shew mercy to the Poor, 1 *Tim*, 6. 17, 18, 19. And Labour to attain to the true knowledg, and Love of God; And the Patient waiting for of Christ, knowing that our Labour will not be in vain in the Lord, 1 *Cor.* 15. 58.

FINIS.